



intoxicating *Soma-juices* and
adorns thee with adora-
tions ; IKBEA'S gifts are worthy of
praise,

^ " 6, LsnDRA₂ who is well-
deserving of the hymn,
^ looks down (with favour) upon us as a
(thirsty)

~f ,man (looks down) on wells ; and being
well-pleased

/ hs makes the energetic /Sfo^-offerer
his friend;¹

j. INDIA'S gifts are worthy of praise.

7. IBTDEA, by the example of thy power and
know- Yarga XLI.

ledge the gods attain the same₄; 0 hymned by
many,

^ thou art the herdsman² of the universe:
IKBBA'S

^ gifts are worthy of praise.

8. IND&A,³ I laud that might of thine which
is
^ near at hand to the worshipper,⁴ — (I laud thee)
that

S thou slewest YEITEA, 0 lord of rites, by thy
strength ;

>y NBRA'S gifts are worthy of praise.

£ 9. As a woman who shows no partiality⁵
wins her

U . M . & C ^ ? ^ 0 . ? 5 " ^ 9 c || -

w ^J Sayana takes *yujam* as *dtmdnam* ; but the line
rather means

^ "he makes the skilled £0jw0-offerer's friend his
friend." —

£, Another interpretation is that he makes the *Soma* the
friend

f ^ of the worshipper.

² Sayana takes *gopati* as "lord of waters" or "of
hymns";

hut in viii. 69. 4 he seems to adopt the common meaning.

He

would explain the construction of *viswasya* as if it
characterized

the^o of *gopati*L

³ *Sdma Veda*, I. 5. 1. 1. 1 (with *upamdm*).

* Or, " for the sake of the offering."

⁵ Sayana takes *samand* as *samdnamanaskd yoshit*,
and explains

yugk as "years, half-years, seasons, months," etc.;

but the **ex>**
planation utterly breaks down. Prof. Hoth explains
the first line,
" er m acht die Menschen zu einem be wundernden
Zusch auerkreis,
d. A.«sieht aller Augen auf sich."